


The boke entytuled the next way to heuen the whiche in true walkynge or goſſe is but thre dayes Journey and to go or walke euery daye but thre myles as wytnelleth Moyses who ſayth. *I binus biam trium dierum in solitudinem. &c. Exodi. iii. Ca. f.* * 



Whan I beholde the estate & lyfe that I haue
ben of syns that I coude knowe the good &
the yll I ne fynde but synnes & tyme losse &
yf I any good dedes haue done yet are they
not dygne ne worthy of gerdon / for I then
haue done to moche negligently without loue and with
out aduylse. And it semeth me / and also I doubte me y
they alne ben ony thynge worth. Alas suche am I wher
fore I doubte me lest that I be cutte downe and cast in
to the fyre. That is to saye that I be not after this pres
ent yf put vnto deth and cast in to the fyre of hell with
the deuylles & with my synnes. Alas I haue wasted of
goodes and lost for to nouryshe my caryon more than I
haue wonne. Certes I am not worthy to be called man
or woman / for I haue ledde a ryght foule lyfe & poore.
And for as moche haue shame to lyue / and also I dare
not dye. Alas now holde I wepe all the tyme of my lyf
for to recouer the tyme that I haue lost. Alas body syn
ner what thykest thou / knowest thou not well that one
tyme it behoueth y to dye / & also thou ne knowest whan
ne how. Knowest thou not well y the Iugement of god
approcheth / certes yes. O what anguryshe shall that be
vnto the euill persones to se a daye full of derknesse of
sorowes / of trybulacyons / of cryenges / & b:ayenges of
wepynges / and of waylynges / and of drede of abasshe
mentes of eclypses and of thonders / of tempest / and of
yre / & of other grete & horryble thynges. O y there shal
be harde tydynge & bytter. O what heuynes / o what
dolour / alas what thykest thou slepest thou / or wakest
thou what abydest thou. Alas that thou arte on slepe
whan thou tremblest not to here so grete thonder. Alas
dye free worthy to be cutte and put in the fyre / tell me



hast thou ony fruyte/ye mayst thou saye moche yll and
rotten/for synne is bytter & stynkyng. Alas here is an
euill lyfe where as I haue left the comaundementes of
god and haue obayed vnto the comaundementes of the
worlde / not vnto y worlde all onely / but vnto y worlde
vnto fleshe/ & vnto the deuyll. God y created vnto his
ymage/and redeemed and gouerned from daye to daye.
And promyseth to gyue vnto the his realme / & it is he
without whome thou ne mayst lyue/and also thou hast
done vnto hym so grete displeasure whan thou hast not
dayned to obey vnto hym / but hast loued more derly to
obey vnto the worlde/vnto the fleshe/and vnto the de-
uyll. It is no lytell thynge how be it that it semeth vn-
to the so. Alas what shalte thou saye at y daye of Iuge-
ment whan all y tyme that thou hast lyued shall be de-
maunded how thou hast spente it. For it hath be lente y
for to employe in the seruyce of god thy creatour. Alas
weneest thou that it be now tyme to go to playe to laugh
to bourde to speke tryples/certes nay. But it is tyme to
playne and to wepe and to enchaſe & flee from synnes &
to plante vertues/ & to do good werkes. And after this
lyfe it shall be tyme to playe/ & that is in a fayre delecta-
ble place. Now proue I y than that it behoueth to yeld
accomp̄te of euery houre of euery moment of tyme syns
that y were borne tyll vnto thy departynge. And there
at the Iugemēt before god before the virgyn Marye &
aungelles/and all the sayntes/and before all the worlde
And there shall be serched and demaunded all that/that
thou hast done ayenst the wyll of god. And also vnto the
shall be shewed all the good dedes that y hast leste vndo-
ne the whiche thou sholdest haue done yf by penaunce it
ne had be pardoned the. And that thou shalt be well set

The nexte way to heuen.

A.ii.

aboute with synne / yf thou wepe them not now by confel-
fession / contricyon / & satisfaccyon. And than shalte þ
reknowlege Justyce & mercy and so shalte rest for than
prayer / seruyce / promesse / force / gyftes / excusacyons ne
fayze speche / ne penaunce in no wyse may helpe / ne noo
thyng be of valoure / & than shall these synners se the
Iuste Juge out of mesure wrothe & redy to do Justyce
without mercy. And vnder shall they se the depe helles
open to engloute them / & more than an hondred thous-
sande tourmentes the whiche be made redy vnto them.
And on theyr ryght hande they shall se all theyr synnes
wherof they shall haue meruayllously grete hydour / &
on the leste hande they shall se these enemyes horryble &
moche cruell in theyr terryble & hydeous fourme aby-
tyng that the sentence of the Jugement be yelded and
cast vpon the synners to the ende that they may drawe
them with them in to hell. And also they shall se the fyre
enflambed without forth. And also they shall fele theyr
cōscyence brenne without forth. Alas yf thou be than of
the nombze of synners what cōtenaūce shalte þ make
where mayst þ hide the / the whiche now ne mayst here
the worde of god / certes in noo parte. But it behoueth
the to appere wylte thou or not / & shalte abyde the dolo-
rous sence. Alas what shalte þ than do / thou shalte
than tremble / for now begyn our soules to tremble yet
dyspayze the not / but retourne vnto hym the whiche þ
halt wretchedly offended & pray hym humbly þ he wyl
haue of the pyte and mercy / & that he wyl gyue the par-
don. And haue thou good hope in his mercy / & he shall
receyue the with good wyl / for he receyueth gladly the
synners whan they retourne to warde hym by þ waye
of penaunce / þ whiche waye hath thre dayes Journey

in lengthe/as ye may here here after in this present bo
ke as sayth saynt Peter of Lucenbourgh.

Saynt Peter sayth that we ben all pylgrymes in
this worlde here. And we walke daye & nyght w
out restynge in to our countre the whiche is in heuen.
And for to haue recreacyon as these pilgrymes the whi
che speken wit good wyll in walkynge theyr waye. Al
so in goynge vnto our pylgrymage / that is paradysse/
we shall speke a lytell / for we walke strongly & we haue
not but thre dayes Journey to walke þ one of the sayd
thre dayes Journey is cōtrycyon / & the other cōfessyon
the thyrde is satisfaccyon. And in lyke wyse sayth Moy
ses vnto vs. *I binus viam triū dierū solitudine.* The
fyrste sholde be contrycyon / that dayes Journey hathe
thre leges or myles from thens to walke. The fyrst lege
or myle is dolour of hert of that / that by his synne man
hath deserued the gybet of hell. The secōde myle is cal
led dolour of herte of that / that he hath losse the grete
Joye of paradysse. The thyrde myle is dolour of herte &
grete dyspleasaunce of that / that a man hath offended
god. Certes these thre myles sholde be ryght anone go
ne vnto a good walker or goer. Example / yf a man were
taken for ony euill þ he had done / as yf he had ben take
in his thefte & condempned vnto þ deth & men lede hþ
vnto the gybet / and that þ kynge mette hym & hym de
maūded frende wheder do they lede the. And he answe
reth. Syr they led me to be hāged bycause I am a thes
se. Also I haue well deserued it for the euylles þ I haue
done. And the kynge answered vnto the these. I haue
pyte of the / & yf thou wylte promyse me that thou shalt
do no more so as þ hast done in tymes paste & that thou

The nexte way to heuen.

A.iii.

be sorow of that thou hast deserued to be hanged I shall
deliuer the. I beleue that he sholde be ryght Joyefull
So sholde he be anone at the fyrste myle. Another ex-
ample how a man ouercomen amonge theues the whi-
che haue robbed hym of his goodes/and is lefte poore.
And in that the kynge meteth hym & hym demaunded
frende how is it with the. And he answereth ryght yll
for I haue ben robbed and haue losse all my good. And
the kynge sayth vnto hym/frende be thou sorow of that/
that thou hast lost thy goodes and I shall yelde it the &
yet more he sholde be more gladd than before. That is
to say that y synner sholde be sorowfull of that/that he
hath lost paradysse by his synnes. Now may ye deman-
de me & saye/ye saye that contricyon yeldeth agayne all
the goodes. And I haue losse my virgynite/how shall
contricyon yelde it me. frende I answer the that yf y
haue lost two grotes or two nobles and yf I yelde vnto
the agayne syre thou haste well recouered thy losse. Ex-
ample a maser of marbyt y whiche is broken hath lost
his beaute in his ancyente/but it may be in suche wyse
made agayne that it shall be more dere than before by y
golde & the syluer wherwith it shall be anourned. And
so I saye the y yf thou haue lost thy virgynite the beau-
te of thy virgynite ne may be recouered/but y mayste
so repayre it & aourne it by so noble vertues that I shall
be better & more ryche than it was before. Example of
Magdaleyne and of Marie egyptian the whiche them
anourned so wel and of so noble vertues so rychely that
they were more worthy after than before Be thou than
sorowfull of that that thou hast lost thy virgynite & the
goodes of grace & paradysse shall be yelded vnto the ay it
is sayd. And this is the seconde myle of this Journey.

An other example/a clerke serued a bysshop the whiche
sholde gyue hym a benefyce/but þ sayd clerke lefte his
seruyce of the bysshop/a yode to serue an other mayster
and loste the loue of the bysshop. And than the bysshop
sayd vnto the clerke/thou hast wraathed me/but yf thou
wylte be sozry thou shalte haue my loue as thou haddest
before/a I shall gyue the the benefyce þ I haue promy
sed to gyue the/sholde not he be anone sozry of that I be
leue that yes. And in lyke wyse is it yf thou wraathe god
by thy synne thou sholdest haue contricyon & make thy
peas. And our lord shall gyue vnto the the realme of
paradyse. And this is the thynde myle of this Journey
& in þ ende of that here sholdest thou make thy gyste &
rest the/but it suffyseth not to be sozry of that/that thou
hast euyll done and that thou hast deserued to be in hell
ne of that/that þ haste lost paradyse/but for that/that
thou haste lost the loue of god thy good lord. Example
yf thou haste wrought with Peter and whan the euen
tyde shall come thou goost vnto Iohn to demaunde thy
wages/a Iohn shall answer the. My frende he with
whome þ hast wrought shall paye the thy wages & not
I. Hast thou not herde saye/who so set the to werke let
hym paye the. And in lyke wyse may god saye at þ deth
of the man in Iugement of hym/the whiche shall be re
pentaunt onely for the drede of hell and for the loue of pa
radyse to haue it all onely & shall say my frende go thou
into hell and take there thy rewarde for thou leftest not
to do the euyll for the loue of me/but without more for
the drede of hell/where our lord shall saye/speke vnto
hell that he helpe the and socoure the/yf he may/for I
am not holden to helpe the at thy nede for thou hast
done the good dedes that thou haste done for the loue of

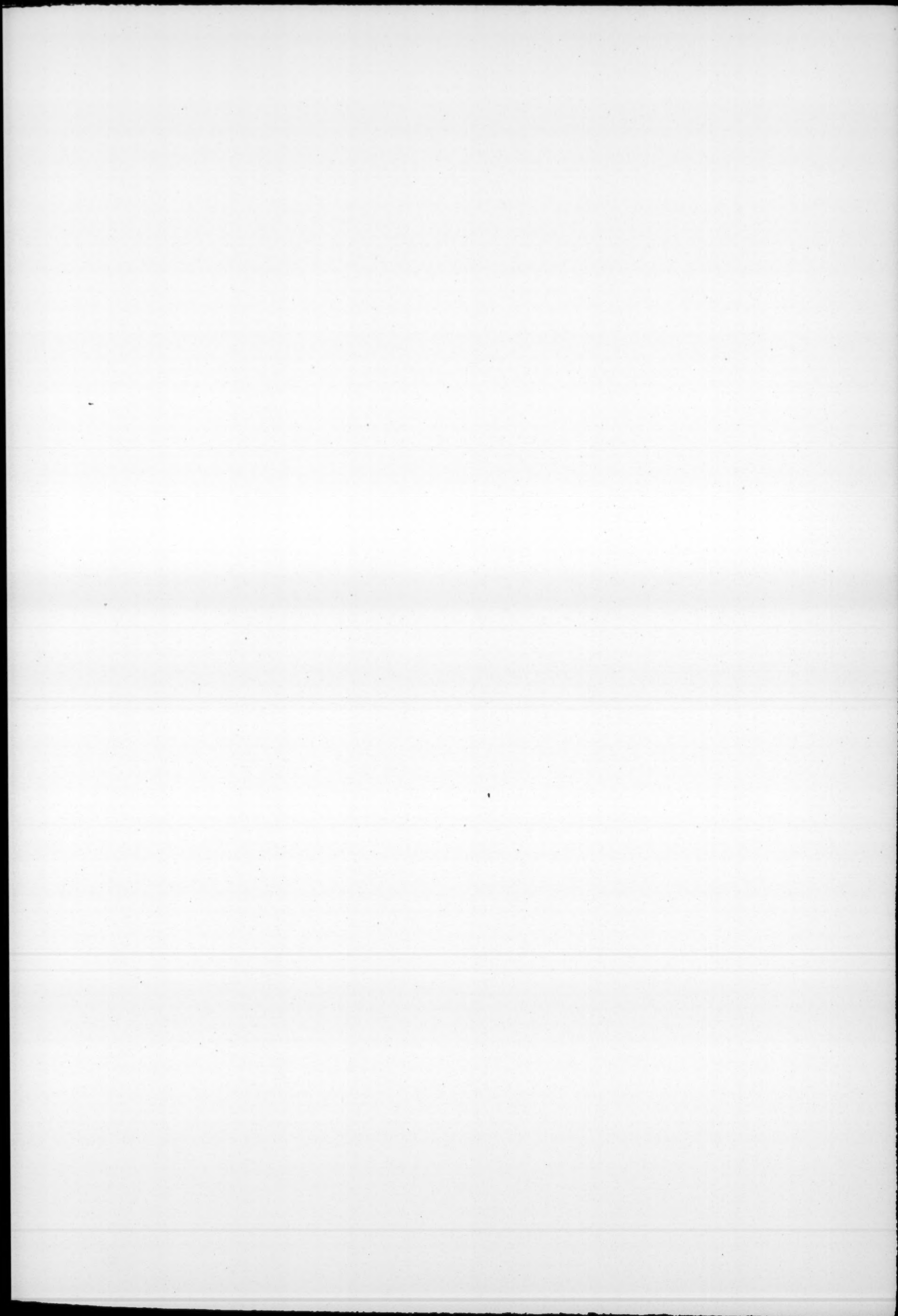
me/ but þ̄ hast done them for to haue paradysse all onely
& for drede of hell / & so than þ̄ sholdest do þ̄ good dedes
for to gete the loue of god / and not for drede aboue all of
thy dampnacyon. And so go thou the thre myle aboue
sayd / & ye shall rest in the ende of the thyrde. That is to
saye that he shold be sozry of that / that he hath deserued
to haue hell and lost paradysse / but in especyal aboue all
thynge sozry of that / that he hath lost þ̄ loue of god by
his synne. A man sholde seke cōtrycyon entyerly so that
he may fynde it. And after to haue the loue of god his
creatour. And not to do as dyd the man þ̄ whiche abode
to confesse hym thyll vnto the deth / & than he cryed con
trycyon contricyon wheder are ye gone. And soo he ne
myght fynde it & knowe þ̄ that it was true Justyce of
god. For saynt Gregoꝝ sayth. It is good reason þ̄ god
forgete hym oꝝ her at the deth / the whiche in his lyfe in
helth forgeteth god & leueth. Repent we than in as moꝝ
che as we ben in good helth & in lyfe & god shall pardon
vs w̄ good wyll / and it is the fyrste Journey.

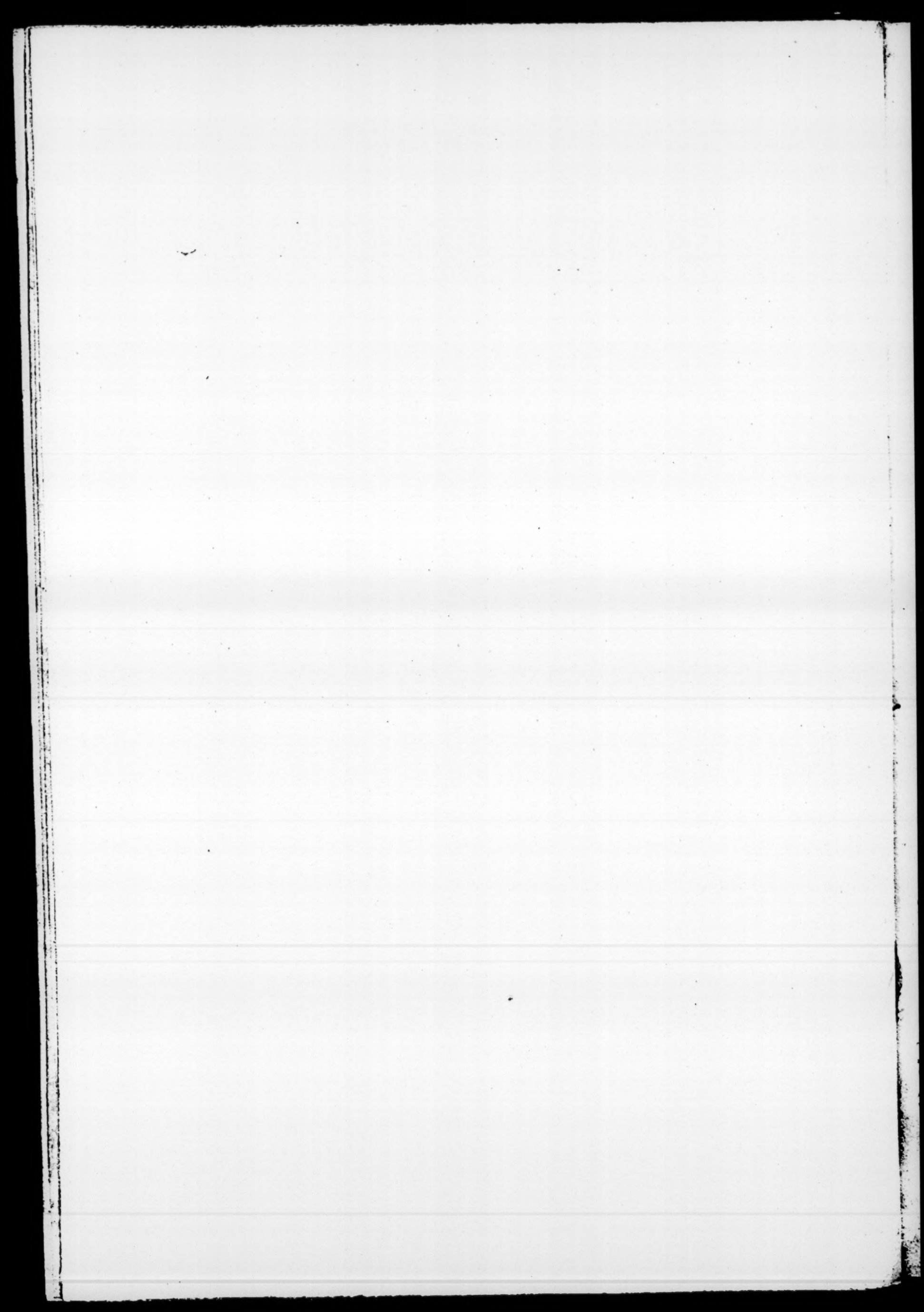
The seconde Journey of paradysse is confessyon.
Fewe people can well walke that Journey with
out goynge out of the waye. And it is no meruayle / for
how may he be a good clerke the whiche ne gooth / but
one tyme in the yere to the scole / and yet ryght well ad
uysed ne w̄ grete payne may he be a good werke man þ̄
whiche hath his crafte. The good clerke ryseth vp for
to studye by nyght / and in lyke wyse sholde we doo for
to lerne this scyence. And in lyke wyse dyde þ̄ holy pro
phete Dauid as it is sayd in the psalter. Media nocte
surgebam. I arose vp sayd he at mydnyght for to con
fesse my synnes / for to aduise me whan I shall goo to

confesse me. That is ayenst those the whiche go to confession without adurſe. The ryght entre of cōfeſſyon is I cōfeſſe me vnto god / vnto the virgyn Marye / & vnto all the ſayntes of paradys / & vnto you ſyr ꝑ whiche are in goddes ſtede & bycapre. This fyrſt worde I confesse me cloſeth hell vnto the ſynner & openeth vnto hym paradys ꝑ whiche was ſhette vnto hym by his ſynne & ſo hath peas with god and ſhetteth the mouth of ꝑ preeſt wherof men rede vnto that purpoſe an example.

A Ryche man fader of the curate of the towne ſpake bylany vnto a pooze man / & the pooze man ne myght venge hym preſently / but taried tyll that ꝑ ryche man pōde vnto ꝑ feldeſ ſoꝛ to ſe hiſ corneſ all alone and the pooze man ꝑ whiche ſe hym come toke the coultre of hiſ ploughe & ſlew the ryche man. And after he pōde to lede hiſ ploughe / & noo man wyſt who it ſholde be. Afterwarde a grete whyle it happned that ꝑ pooze man had repentaunce of hiſ myſdede & pōde to confesse hym to hiſ curate the whiche was ꝑ ſone of the ſayd ryche man that he had ſlayne. And as he ꝛfeſſed hym the curate apperceyued well that he had ſome ſynne in hiſ conſeyence that he durſt not tell / wherfoze he ſayd to hyꝑ My frende hardely tell all thy ſynnes / ſoꝛ there is none ſo grete but that god may well pardon after that a mā hym requyre mercy / & alſo in that ꝑ I may I ſhall helpe the & I ſhall pardon ꝑ. And than ſayd ꝑ pooze man. Ha ſyr I am the curſed man the whiche hath murdered your fader ſo by ſuche maner / & ſoꝛ that cauſe I cōfeſſe vnto god and vnto you ſyr in requyrynge pardon and abſolucyon. Than the preeſt chaunged hiſ blode ſoꝛ nature / but he ne made no ſimblaunt and pardoned vnto

the good man with good herte the deth of his fader / &
afterward the curate shewed vnto the pooze man grete
token of loue more by halfe than he was wonte so mo-
che that his wyfe apperceyued it well / & so hym deman-
ded by many tymes what it was to saye that y curate
cometh so often to se the / & that he vnto the sheweth so
grete token of loue. And so oftentimes hym demaunded
that he tolde her and compted y trowth wherein he dyd
as a sole. Now it happened that he was wroth w his
wyfe and wolde bete her. Than she clyped hym & lepte
in to the myddes of the strete & sayd in cryenge out / out
the theser the murderer he wolde see me as he hath done
the fader of our curate. And than the chyldren & paren-
tes of the deed man whan they herde that / that she had
sayd they ranne all with pykes & swerdes for to see the
pooze man. whan he them apperceyued he lepte hastily
vpon a mare y he had & fledde. And in fleyng he mette
the curate comyng on horsbacke y whiche came towar-
de the towne & sayd vnto hym / my fayre sone how is it
with the / wheder goost thou so hastely / & the pooze ma-
tolde hym shortly the cause wherfore he fledde. & sayd y
curate my frende come downe frome thy mare anone &
lepe vpon my hors whiche gooth more swyftly to tende
that thou mast escape fro my parentes the whiche fol-
lowe the. Than the pooze man lepte vpon the curates
hors and fledde. And that hangynge his frendes came
the whiche folowed the good man y whiche sayd vnto
hym. A fals traytoure you haue well hyd y murdre of
your fader & he hath tolde it you in confellyon. A fayre
lordes sayd the curate ye haue wronge who hath tolde
you suche thynge I knowe no thyng / but I knowe wel
that he is one of the good and well disposed men of this.





by the. Byleue not suche an aduocate / for it is fals / for
knowe þ̄ that all good confessours loue better þ̄ synner
or the synners after the confessyon than before / & for as
moche as he confesseth hym of the more grete synnes &
abhomyables of as moche loueth hym the better / as
ye haue herde here aboue the 2fessours be of the nature
of aungelles / for as moche as þ̄ aungelles seen a more
grete synner cōuerted of as moche make they the more
grete Joye in heuen / as our lordē sayth by the euange-
lystes & also the confessours. Example by þ̄ gospell the
whiche speketh of one the whiche had an hōdred shepe
wherof he had lost one he left the. iiii. score & xix. & yode
to seke that whiche was lost / & whan he had fōude hym
he toke hym bytwene his armes & bare hym in to his
hous sayenge vnto his frendes and neyghbours make
Joye w̄ me / for I had lost my shepe & now haue I foun-
de hym. In lyke wyse it of god whan he fyndeth agay-
ne the synner by true confessyon he maketh more grete
Joye & feest than he dyde of þ̄. iiii. score Just. yf þ̄ wylte
be than happy & well loued of thy confessour cōfesse the
hardely & dyscouer thy synne playnly / pittefly / & clenly.
And he shall comforte the & ayde the & shall holde more
grete good of the than before. And whan þ̄ haste bayn-
quysshed this aduocate þ̄ deuyl theder sended the tēy-
de / that is hope or trust of longe lyfe þ̄ whiche shall saye
My frende thou arte yet yonge / thou shalt confesse the
tymely ynough. Vnto whome thou sholdest answer I
shall confesse me shortly / for I haue no surete of the mo-
rowe. And whan he shall be in suche wyse baynquysshed
Then shall come the fourth aduocate þ̄ is cursed v̄rde
to do grete penaunce / & shall saye in suche wyse / tell not
thy synne for that / that it is to moche grete / yf thou tell

The nexte way to heuen.

B. i.

it he shall gyue the so grete penaunce that thou ne mayst
do it / so sholdest thou be worse than þ were before / vnto
whome þ shalte answere. Salomon sayth who so dres
deth to do a lytell penaunce & to suffre he shall haue soo
muche to do þ there is no tonge the whiche can tell it for
it behoueth that the synes be punysshed oz elles where.
Than tell all thy synes / for yf þ hyde ony synnes by the
counseyle of suche an aduocate thou ledest thy cause in þ
courte of mercy / & yf þ tell all þ arte quyte / & to se the so
quyte that god ne our lydy ne þ sayntes whiche ben in
paradyse / ne the deuyl that is in hell / ne yet none other
thyng shall neuer haue in mynde ne haue remembraunce
of thy mysdoedes / so sayth god by the pphete ysaie. *Nō
recoꝛdabo amplius iniquitatis sue.* Than shall þ synner
be well happy þ whiche dare tell his synne vnto a man
mortall the whiche is a synner as he is whan in þ other
worlde before all the courte of paradyse it shall be vnto
hym in reproche yll aduysed shall he be þ whiche loueth
better to be in horryble penaunce & tourmēt in all tymes
perpetually than to be there one yere oz two .v. oz .viij.
oz .x. oz .xx. yf thou haddest woundes mortelles and þ
ne shewest but .xi. to the surgyon / the .xi. sholde be he
led and the .xii. sholde be roten / and sholde make therein
thende to dye. In lykewyse shall do þ syne that þ leuest
to tell & shall rote thy soule hyding the thou shalte dye
spiryтуally by that poynt. Now haue ye herde wherfore
men saye I confesse me vnto god / vnto the blessyd vir
gyn Marye / and vnto all the sayntes of paradyse / and
vnto you syr. Now shall ye vnderstāde that this Jour
ney hath thre myles as the other hath. The fyrst is þ
the confessyon ought to be entyer as it is sayd with out
ony thige hydyng. The seconda þ it ought to be made

Reverent

of good wyll without constraunte as David sayth. Voluntarie sacrificabo tibi et cōfitebor. ¶ The thyrd is y the synner haue a very fapth and a trust that god hym may pardon / for as saynt Austyn sayth. God is more re dy to pardon vs than we ben to demaūde hym pardon And in thene of his myle the synner may rest hym and take hostell and not in the other two. That is to saye to rest in esporaūce to haue pardon & not to do as dyde Ju das y whiche sayd I haue synned in betraynge y holy blode Innocent & Juste. He kelled hym voluntarily & entyerly his mysdede & made satisfaccyon for he yelded agayn the .xxx. pengs. But he yode not by this later my le for he despaired hym. And so dyde Cayn whiche sayd My synne is more greter than y mercy of god. But he sholde haue sayd. My synne is moche grcte / but yet is the mercy of god more greter / and tho he cryed to god for mercy & he abode the grete mercy of god and he had mercy and soo had Judas. Now haue ye herde the se conde Journey / now here ye the thyrd. .

The thyrd Journey to walk into paradise is sa tisfaccyon wout y whiche Journey a mā may not come thyder. This Journey hath thre myles as y other hath. The fyrst is to restore y thyft y a man hath done / for saynt Austyn sayd y the syne is not pardoned tyll that the theste be restored. Nō dimittit pētm nisi re stituatur ablatū) Who so than taketh from another hy behoueth to yelde it / and also who soo taketh from god ony good soule & withdraueth it by synne oz by his yll example it behouethe hym to yelde it and to restore it. Or who so taketh from ony his renome / & areyseth yll grace it behoueth to restore hym vnto his good renome

The nexte way to heuen.

B.ii.

Now may some saye. I am yōge & I am ledde by cōn-
tyse wantonelle as moche as I may / & I haue shende
my selfe in the chyrche & in many other stedes & places
before men / & women so moche that many hath synned
by my folyshē cōtēnauce / wherof I haue be culpable
by many an yll exāple or by my draught how may I
withdawe them from synne / for I ne knowe them all
And also yf I sholde retourne towarde them perauen-
ture they shold be enflambēd in suche maner y I shold
retourne vnto synne or that temselfe there myght fall
agayne more strongly. And therfore me semeth that it
sholde be grete peryll to retourne towarde them / and
what shall I there doo than yē sholde take from synne
those or them y ye haue made to synne / that is y moost
sure & best / but yf ye may not put you in payne to with-
dawe other / & to yelde them vnto god for to put them
in the place of those that thou hast taken from hym / so
shalte y appease hym. For yf ye haue taken from a man
fyue shyllinges / it is not of necessitye that I yelde vnto
hym agayne the selfe fyue shyllinges yf I ne may fynde
it / but it behoueth y ye yelde vnto hym other fyue shyl-
lynges And for as moche as thou knowest not how ma-
ny people thou hast drawn vnto synne / therfore thou
sholdest put the in payne by good exāples & by good
doctrynes to retracte & withdawe as many people as
thou hast made to synne / yf thou ne mayst mo conuerte
vnto god / & elies yf thou ne mayst conuerte the pēple
by wordes or exāples at the leest praye for them often
in goodnes. Exāple yf a kyngē made a noble dyner &
made to crye ouer all that who so sholde haue & brynge
the gretest company sholde be best welcome & also shold
haue the moost fayrest gyfte / euery man sholde paye hy

to come to dyner & to brynge the moost of people of his
cōpany þ he myght for to haue of the kynge þ most fayr
rest geste. And in lyke wyse is it of god for our lord hath
made a crye ouer all the worlde by his messengers that
be the apostles / the prophetes / & the doctours / & by the
predycacyons that he þ whiche shall brynge the þ most
fayrest cōpany vnto dyner that is to knowe moost soules
vnto paradysse by his examples & doctryne he shall
be moost best beloued & vnto whome god shall do most
grete honour. And also in so doyng þ shalt do honour
vnto god yf thou payne the so to do & praye often god in
fayenge. ¶ **Sy** / or lord wylte thou by thy grace enliu
myn my herte & myn vnderstādyge þ I may haue eue
ry day remēbraūce of thy passyon & gyue me knowlege
in what maner I may lyue for to drawe moost soules
vnto the. And also that I may lyue vnto thy prayse
by the whiche it may be vnto the saluacyon of my soule
and of many other. Also who so hath wretched an other
it behoueth to appease hym / & to crye hym mercy & to
aske pardon / and also thou sholdest restore the good re
nome & goodfame vnto hym to whome thou hast done
yll by thy cursed speche. And yf it were so that ony had
taken ony goodes temporall by ony cursednes the whi
che worldly goodes & temporall þ worlde gyueth better
and by more stronger reason the good spyrytuall þ god
gyueth they sholde well better by restored And þ mayst
demaunde how a man may that restore. Where that a
man ne may one worde brought forth drawe backe but
that it abyde th spoken. I graunte me vnto that / but þ
ne shalt neuer be quyte tyl vnto that / that with all thy
puyssaunce in all maners that thou cannest and mayst
thou hym haste restored / and that thou hast sayd vnto

The nexte way to heuen.

B.iii.

all those & vnto all them the whiche by the cause hathe synned or shall synne in þ̄ thyngge saye þ̄ thou hast lped / & that thou hast made them so to byleue. And for those thou ne knowest þ̄ whiche it may byleue thou arte holden in the chyrches to pronounce it in sayenge that the wordes that thou hast sayd vpon suche a persone be not true / and that thou ne knowest neuer ne yet sawest but good in hym and that cursedly thou haste pronounced it ayenst hym / and that it ne was but for to blame hym and so shalte thou haue the fyrste lege or myle. The seconde myle is to wepe and to complayne his synnes / or to do almesdede or penaunce / or other good dede for to haue pardon & soueraynly for the loue of god. And that ought to be done by the counseyle of his good confessor. And the thyrde myle is to pardon vnto those the whiche hath yll sayd vnto you or mysdone. Now may some saye how may I pardon hym þ̄ whiche hath done me damage & without cause & reason. And yet I ne dyde neuer dyspleasure vnto them. Example / yf there were a man that ought vnto the kynge a thousande pounde / & the kynge helde hym in prysoun & sayd vnto hym / yf thou paye me not thou shalte be hanged / & he had not wherof to paye. And yf þ̄ kynge wolde saye vnto hym suche a man there is that oweth the. v. shelynges / & I shall gyue to the that thou owest me & I shall let þ̄ go quyte & thou shalte be my ryght welbeloued / & yf thou do it not thou shalte paye me þ̄ thou owest me / or I shall make the to be hanged wout remedy sholde he anone do it I byleue that yes. And yf he dyd it not men wolde saye þ̄ he were a foole. In lyke wyse is it spyrytually to speke / we ben gretly indetted ayenst the grete kynge that is vnto god

And it behoueth that we paye vnto hym that that we
owe hym/or we shall be hanged on þe gybet of hell / but
yf the kynge wyl do vnto vs grace sayenge pardon all
that þe men hath mysdoome vnto you / certes we therto
sholde well accorde for we haue an hondred thousand ty
mes more mysdoome vnto god than man hath done vn
to vs. And therfore sholde we wryght good wyl par
don & so haue ye herde þe thre Journeys the whiche it
behoueth to haue to entre in to paradysse whā þe synner
hathe so moche done by the grace of god þe is that he be
in the estate of grace than sholde he kepe hym aboue all
thynges to fall agayne & to thende þe he may the better
kepe hym he shold take in hym a maner of lyuynge how
he wyl lyue / & also to abstepne hym from synne / in lyke
wyse as he may well knowe that whan he dooth synne
þe it dyspleaseth god. And so he pleaseth þe deuyl þe whis
che is a greate folye. And fyrst thou shalte praye for the
chyrche & for all the prelates of the chyrche & for all pryn
ces of the erth / & for all the people þe whiche is comytte
vnto hym. Afterwarde þe shalte praye for all those vnto
whome thou arte holden. And after for al creatures the
whiche ben in tribulacion soueraynly for those that ben
departed and deed vnto whome we ben holden / & thou
sholdeste thynke on the euylnes of thy selfe. And on the
gloze that thou woldest haue / and on the paynes that
thou hast deserued. And after on the houre of deeth and
on the houre of Iugement. And go often vnto the chyr
che and with good wyl / as soone as thou arte in þe chyr
che beholde the ymage of Ihesu cryst where his crucy
fied / and after take holy water / and knele on thy knees
and begyn to saye. Veni creator spiritus mētes tuorū /
or Water noster / and after take thy sete in the chyrche

the moost pꝛeuy place that thou mayst. And after thou
shalte saye pꝛyme/houres/ & the letany / & in sayenge
forgete not the passyon of thy creatoure in sayenge thy
houres/ & at euery masse that thou herest saye thy con
fiteor softly & all the tymes that it shall be feest cōmañ
ded thou shalte be at the hye masse & at the euensonge
and þ sholdest cōmaunde the vnto the saynt of whome
the feest shall be/ & the remenaunt of þ feest employe in
good werkcs spyꝛtuall. And þ wolte cōfesse the cōfesse
the vnto a confellour the whiche hath scyence & that he
be a man of good conscyence/ for yf he hath thought on
his owne soule he shall haue thought of thyn/ & yf he be
suche as I tell þ obey vnto hym in all goodnes as vnto
the bycare of god be thou not ydle at no tyme ne yet at
rest þ before thy doze in þ strete ne yet in thy wyndowe/
be thou moze often alone than in company. And as vn
to fastynge made by good dyscrecyon þ shalte knowe þ
it is moche good & that wout dyscrecyon it is no thyng
worth vnto hym the whiche fasteth / ne yet alme dede
without dyscrecyons is noo thyng worthe. And in lyke
wyse as a lampe wout oyle ne may haue lyght / euen so
is fastynge & alme dede wout dyscrecyon / & thou shol
dest knowe that the substaunce that þ drawest in to thy
body thou oughtest to gyue it for the loue of god vnto þ
pooze/ and with that it behoueth to eschewe fro synne/
or that sholde be the fast of the deuyl the whiche alway
fasteth & euermore dooth yll thou ne shalte ete but two
tymes on the daye yf thou be not seke / & ete thou neuer
tyll that thou hast sayd benedicite before/ and after gra
ces/ and speke but lytell at thy dyner yf it be not of god
yf thou speke there yde wordes than repente the. And
speke þ neuer wordes of an other that thou woldest not

that a man sholde speke of the. Thou sholdest speke at
thy dyner oz thynke of som good thyng to thende that
thy soule may fede as well as thy body / & whan þu haste
sayd graces thou shalte go in to thy chambze & there þu
shalte saye noon. And afterwarde þu shalte studye some
good mater oz exāple / speke as lytell as þu mayst in ony
place where so þu be / for a man ne may lytell speke wout
synne. Go in to the towne as lytell as thou mayst. And
whan thou hast there to do / & yf men areason the speke
in bzeft & humbly and retourne in to thy hous as soone
as thou mayst / etc but lytell out of thy hous be thou py
teous vpon þu pooze people yf thou wylte that god take
the in good gree & that he haue pyte on þu gyue often for
the loue of god after the pouer that þu hast. yf thou haue
ony thyng to do whiche toucheth the do it by the coun
seyle of a good persone. And also thynke that þu ne mayst
no thyng hyde from god ne kepe / but that he seeth all þu
thou shalte do and saye. Ordeyne so well thy consyence
that whā thou shalte be seke that þu ne hast no cause but
for to thynke on thy creatour. And towarde þu euentyde
thou shalte saye euensonge & bygylles of þu deed yf thou
can them & passe not the daye but that thou thyng one
tyme of the daye on thy cōsyence in recoꝝdyng thy syn
nes for to holde the in humylyte & thou shalte knele and
salewe the holy trynyte / & thou shalt saye at þu leest thze
tymes the pater noster / & after salue the virgyn Marye
and recōmaūde the vnto god & vnto the virgyn Marye
and make some good prayer vnto thy good aūgell that
he be thoutghtfull to kepe the / & aft blyss the & take ho
ly water & laye the downe & slepe in some good thought
Be thou often in orayson be it of mouth oz of herte saye
thynges brennyng to haue deuocyon. Thze thynges

there ben the whiche aydethe to haue deuocyon. The
fyrst is purete of cōscyence / in lyke wyse that whan ony
wolde praye a grete lord he sholde take hede þ̄ whan he
cometh befoze hym þ̄ no thyng appere vnto hym that
shall dysplease þ̄ lord. And so is it who so wyl go in oray
son he ought to eschewe þ̄ he ne haue ony spote of syne
in hym the whiche shold displease vnto god the whiche
seeth the hertes of all the other. Than saynt Bernarde
sayth þ̄ all the tymes that we go in orayson we entre in
to the courte of heuen in the whiche þ̄ kynge of glozy is.
Also aourned w̄ many aūgelles of pynces celestyalles
and of the glorvous quene of heuen. So we sholde appe
re in grete reuerence & in grete fere & in grete humylyte
and in grete purete & in grete clēnes of herte / to thende
that no thyng appere in vs that sholde dysplease vnto
so grete a lorde as vnto god / for saynt Iohn sayth that
whan thou makest orayson make that þ̄ be suche as þ̄
oughte to be þ̄ whiche hath to speke w̄ god / purge than
thy cōscyence of all thynges vnto thy power & meke þ̄ /
& afterwarde make vnto god request or elles þ̄ shalt not
be exalted. The seconde is þ̄ he oughte to syke a place se
crete þ̄ he ne be seen to thende þ̄ he ne be troubled. And
that the wynde of vayne glozy ne take frō hym þ̄ fruyte
of his orayson. Example we haue in Ihesu cryst þ̄ whi
che enlonged hym & wente ferre frō his dyscyples whā
he wolde praye in the gardyn of olyuete / & Moyses the
whiche assended in to the moūtayne. And also þ̄ aungel
foūde Marye alone whan he saluted her / & saynt Fraū
cys had of custome þ̄ whan he wolde praye god he yode
ferre of in to a wood that his felowes ne myght here h̄
And of that haue we an example of our selfe / yf a man
hath to speke with another he speketh vnto hym more

gladly whan he fyndeth hymselfe alone. The thyrde
thyng is þ̄ sholde at that houre cast out of his herte all
dremes & thoughtes & afterwarde to be all in orayson.
The.iiii. thyng is þ̄ he ought to haue with all his herte
grete entende to praye þ̄ holy ghost that he gyue vnto
hym grace of deuocyon / for orayson without deuocyon
hath no sauour / put than payne to houe it do that / that
in þ̄ is & god shall ende it. And yf god gyue the grace for
to worshyp hym menynge the payne that þ̄ there shalt
take wepe / for teres ben as ryght good wyne of þ̄ whiche
þ̄ soule deuoute wereth dronke vnto god in orayson
in suche maner þ̄ he ne can refuse hym in that thyng þ̄
he demaūdeth / in lyke wyse as it appereth by saynt Pe-
ter / & by Magdaleyn þ̄ whiche wepte & god gaue vnto
them that þ̄ they demaūded that was pardon of theyr
synnes. Teres ben of ryght grete prolyte and of ryght
grete vtue / for one onely tere may gete of god that that
all the aūgelles in heuen ne all þ̄ sayntes of paradysse ne
may do that is to knowe whan þ̄ synner wepeth for his
proppe synnes wherof it is wyten in the psalter that þ̄
moost pleasaūt sacrefyce that þ̄ synner may make vnto
god is that he be contryte & repentaūt & that he hūble
hym befoze god in wepyng / for whan þ̄ tere of the syn-
ner repentaunt is offred vnto god w̄ humble herte & de-
uoute it thugh perceth the heuen by her vertue & mouē-
teth tyll vnto the thorne of the mageste dourne / & there
ne is aungell the whiche it may ne dare holde tyll vnto
that that it become befoze the face of god / & ehat it hath
goten that that he wyl for his soules helth / for the oray-
son the whiche is made in wepyng as sayth saynt Aus-
tyn thugh perceth the herte of our lord Ihesu cryst &
moueth hym vnto pyte & entreateth & enclineth to loue

hym & chaungeth the sentence of Judge & recordeth the
synner perfyte vnto god. The. vi. is that he ought to
regarde the estate of this present misery where there is
soo many perylls that there is none þ which may it
accompte/for man is euermore in temptacyon of þ fles-
she / of worldly vanytees / and of the begylynge of thyn
enemy / other in slepyng or in wakynge / or in spekyng
But he sholde thynke þ the worlde & the fleshe ne bayn
quyshe but theyr frendes / & therfore sholde he wel kepe
hym that he ne be frende of the worlde ne of the fleshe /
for all those þ loue the worlde and the fleshe ben the ene-
mies of god as sayth saynt James. Meruayle it is how
the worlde may be Joyous who so well regardeth þ pe-
ryll of this worlde / for the worlde is a Playe wherein we
ben in pryson for our synnes / & we ne knowe whan we
shall go out of it wheder we shall be saued or dampned
Now sholde it be a grete nouelte yf the these sholde syn-
ge or laught whan men lede hym to be hanged / but yet
ben we well more out of wytte and more abused than su-
che theues for we renne all vnto the gybet of hell & vnto
dampnacyon perdurable all daunsyng and makynge
feest / for we ben in lyke wyse as a vessell in the hye see w-
all the sayle stretched & hysed with wynde at wyll & we
go euery daye on grete Journeys towarde hell or para-
dise / for we knowe yet in what parte we shall aryue &
so all in slepyng / in wakynge / in drynkyng / in etyng
in playenge / & in synnyng euermore we goo forwarde
without arestyng as people the whiche ben of the see.
And therfore who soo well beholdeth this worlde & the
grete peryll he sholde haue better cause to wepe than to
laughe / for yf the synner beholde the heuen he seeth the
countree & herytage eternall where as is perfyte felycite

from the whiche he is yet ferre of by his synnes And for
as moche he hath good cause to wepe. And yf he behol
de the erth he seeth the mater wherof he hath be made
and where vnto he shall retourne at the houre whan he
shall departe from this worlde / that is in the ende of his
lyfe. And yf he loke vnder the erth he seeth hel y^e whiche
is redy to engloute hym with mought open / and to tour
ment for his synnes. And yf he loke on the ryght hande
he seeth the prosperytes & the ryches wherof all the
worlde it is abused & deceyued & drawen vnto dampna
cyon. And yf he loke on the lyfte hande he seeth the ylls
& trybulacyōs that the cursed done vnto the good. And
yf he loke behynde hym he seeth the tyme y^e he hath lost
in vanytees & in thoughtes that he sholde haue dispen
ded in good werkes. And yf he loke before hym he seeth
the deth whiche cometh / & yet ne knoweth whā he shall
dye / ne of what deth / ne in what place / ne ī what estate.
And yf he loke within hym he seeth his cōscyence full of
synnes / & his wytte & his body full of cursed maners / &
enclyned in cursed customes. And yf he loke wout hym
he fyndeth hymselfe enuyroned & beset aboute with soo
many perylls / & ne knoweth how he shall escape. And
also he seeth & knoweth the dure & harde sentence of the
ryghtfull Iuge that he shall also cast at the daye of Ju
gemēt vpon y^e synners of the whiche he is one of y^e nom
bre / yf he amende not his cōscyence. We sholde put our
ende in teres & in penaūce / & we sholde call y^e holy ghost
in oraysons that he be vnto vs in ayde & that he defende
vs frō all our synes / & from all our myseryes. The. vii.
thyng is to regard the estate wherin he shall be at the
deth whan all our membres haue loste all theyr force &
strength / & the soule goynge forth frome the body shall

The nexte way to heuen.

C. i.

se our lord out of mesure wrothe with hym for his syn-
nes / yf he ne be than truly penytent & repentaunt of all
his defautes / & vnder he shal se hell open for to engloute
hym / & his synnes he shal se on his ryght hande y^e whi-
che shal accuse hym & the enemyes on the leste hande y^e
whiche wolde bere hy^m awaye & horribly shal crye vpoⁿ
hym. The y^ege than often on these thynges & wout ende
and I knowe well yf thou vnderstode them that y^e shol-
dest despyse lyghtly all y^e vanytees of the worlde & shal
drawe y^e vnto deuocyon / for the vanytees worldly shal
more greue at the deth than ne do ayde & than there no
ne may ayde / ne socour / ne frendes / ne parentes / ne fas-
der / ne moder / ne alme dede / ne penaunce / ne prayer of
saynt holy man or holy woman / ne good dede what soo-
euer he be / ne other thyng yf he be taken in synne mor-
tall / than euery man ought well to praye god y^e he wyll
gyue hym grace to lyue well & to do well & to put therto
payne / for good lyfe ledeth to good ende. And saynt Aus-
tyn sayth / who soo hath well lyued ne shal not dye yll.
The viii. th y^ege is that he ought to regarde & to recorde
the grete humylyte & pacyence & the passyon of Ihesu
crist y^e he had in erthe for to gyue vs exanple / for all be
it y^e he were lord of heuen & of y^e erthe / yet wolde he be
borne for vs of a woman & wolde be poore & delecte & to
sustayne so many persecucyons and payne that a man
ne can nombre it / & after y^e houre that he was borne tyll
vnto the houre that he dyed on the crosse he ne wold ha-
ue no rycheesse / ne none honour / ne ony delyte / but euer
more had payne trauayle & pouerte. And i y^e he gyueth
vnto vs counseyle that he whiche wyll go vnto god shol-
de more loue in this worlde tribulacyon than delyte / for
delytes nouryschen the vyces & ledde the soule into hell

And therfore a man sholde desyre for to be hated of the worlde/for our lord sayth/ye shall be well happy whan the worlde shall hate you & curse you & shall repute you for no thyng. And whan the daye of Iugement shall come he shall say vnto those y^e whiche in suche wyse hath be mocked in the worlde/ye be those the whiche were w^{ith} me in the worlde in these temptacyons/& therfore come ye with me / for your rewarde is grete in heuen. Praye we than god that he gyue vs & sende vs trybulacyon in this worlde & gyue p^{er}sistance to bere it. The ix. is that he ought to regarde how Ihesu cryst dyed for vs shame fully and with grete confessyon/& how he was for vs beaten/spytte on/bounde/mocke and crowned with thornes the whiche entred in hym vnto the brayne. And soo in all his passyon to recorde that he vnto vs shewed more greter pacyence/ne more greter loue/ne myght noo man shewe vnto his frende than to wyll dye for hym/ wherof saynt Barnade sayth. yf my herte were a see of teres & myn eyen fountaynes & all my heres streames & all ranne without ceasyng as a ryuer/ne neuer ceased ne fayled/yet ne myght I suffyciently wepe y^e passyon of our lord Ihesu cryst that he suffred for me. The tenth thyng is that he ought to fasten his herte and y^e eyen of his vnderstandyng to behold the Joyes y^e god hath apparayled vnto those the whiche loue hym & he ought to haue in cōtemplacyon the blessyd & glouryous virgin Marye quene of all the worlde enuyroned & set aboute with aūgelles/& with archaūgelles w^{ith} her noble couent of virgyns all clothed & anourned so rycheley & so nobly that herte ne may thynke partye of the leest beaute of her virgyns. And there ben the pphetes/the apostles/the martyrs/and the confessours the whiche shall be all

The nexte way to h^e.

C.ii.

as kynges & prynces & grete lordes and after the other
sayntes wout nombze. O how that they shall be ryches
ly beseen. And that it shall be grete gladnes & Joye to se
the kyng & his cōpany. But what shall it be to se after
warde y kyng & his mayntayn & his estate whose beau
te is so grete y all the enhanytautes of heuen ne may
neuer ynough meruaple ne them fulfyll to beholde hy.
Saynt Bernarde sayth that the beaute of the kyng &
the swetnes of the noble heuen is so grete that yf a man
were assured to lyue in this worlde here a thousande ye
res euermore yonge Joyous in grete honour & in gre
te rychesse & with that that he were assured to haue all
y delytes y he can thynke / yet sholde he put all those thy
ges as nought for to se without more one onely houre of
the leest Joye or beaute that is in heuen. There is y ar
ber of delyces / there ben y songes melodypous / there be
the louers verytable / there ben the dysportes pl. asaut
There is all that herte may remembze for persone to re
ioyce. There is glozy ppetuall without hongre & with
out amenysshement. Make we vs redy than hastily for
to go thyder. Wyghte dere betherne & systers aboue all
thyges / regarde well yourselfe / regarde what ye lately
haue be / & what ye shall be aft your deth from whens
ye come & wheder ye go and where ye be. Thynke you
what it is of a man or a woman after the deth / for it is
but a caryon stynkyng and foule and mete vnto wor
mes. Thynke often that ye ne be but a pooze worme all
naked goynge forth of the erth and that vnto erth it be
houeth you to retourne. Remembze you frome daye to
daye / or from one houre vnto an other in peryll to descē
de & to fall in to hell for our synnes ye go vnto the dethe
and vnto Jugemēt as at an houre. Remembze that ye

haue be sent in to the worlde & thynke & remembre you
wherfore and what ye there sholde do / & where ye shall
go to lodge the fyrst nyght after that we shall be depar-
ted from this worlde / for ye shall go in to paradysse in to
purgatory / or in to hell. And yf ye go in to paradysse ye
shall be ashamed yf ye be not as well anourned with
vertues as those that ye shall there fynde. And yf ye go
in to purgatory charged with synnes ye shal suffre the-
re payne ryght horryble. And yf ye go in to hell ye shall
haue there shame & payne perpetuall horryble & mer-
uayllous more than man ne may speke. Be ye than ad-
uysed & certayn that ye shall dye / and more sooner than
is ne thynke or wene. The dayes of man be shorte & also
passe sodeynly as the shadowe. Be ye certayne that all
that ye founde in the worlde it behoueth you to leue ry-
chesles / honoures / delytes we ne shall bere noo thyng
from hens / but our good dedes and our yll. And in lyke
wyse as those the whiche lyue now ben so hath those ly-
ued the whiche ben deed. And in lyke wyse as those the
whiche ben deed were wonte to lyue / so shall those dye y
whiche now lyue. Loke well vpon this thyng and ha-
ue yourselfe in a wayte / for ye ne knowe the houre of y
dethe. Lerne to be humble and debonayre. And bere all
tribulacyons & aduersytees swetely and in pacyence for
the loue of god the whiche so moche hath borne for you.
And eschewe the worlde as moche as ye may in all thy-
nges worldely / serue ye those the whiche serue god / and
haue ye none affyaunce in those the whiche take gladly
of an other & the whiche receyue with good wyl gyftes
for gyftes blynde the wyse men / but haue affyaunce in
hy in whome is loyalte for in all maner seke your helth
Be he with good wyl in the company of those the whiche

The nexte way to he.

C.iii.

the loue god so ye shall parte with your good dedes / but
kepe you from the haupnge of to moche grete famplyas
ryte w man or woman all be it that he be good or that
it semeth vnto you that he be good / for many in suche
wyse hath ben deceyued do ye well vnto the pooze spe
cyally vnto those the whiche loue god / lerne the comaū
dementes of god and breke them not for no thyng that
may be. Be you euer a true sayer and veritable and lye
thou not for no thyng that may come therof / yf ye haue
to suffre for to speke verite your rewarde shall be moze
grete in heuen. And y^e shalte gyue vnto all people good
example. Here euery daye masse yf ye may / be ye often
in orayson / and moze of herte than of mouth / these oray
sons perceth y^e heuen / so that it be sayd with good herte
ne praye thou thyng the whiche is not necessarye vnto
body or vnto soule. Drawe all persones vnto good by
good doctryne. thynke often on y^e passyon of Ihesu cryst
and desyre to suffre for the loue of hym / in lyke wyse as
he hath suffred for vs / flee the temptacions that ye ne
may goodly baynquyshe or ouercome. Be you sobre in
dytynge & in etynge / that is the helth of the body and
the welfare of the soule / seke euermoze the peas of god /
yf all y^e worlde sholde be wroth / for a man ne may please
god and the worlde togyder / and yf ye fall out of good
purpose goo hastely vnto confessyon / what thyng that
ye se or here tourne all vnto the best / and yf your enten
cyon come to effecte thyng that god dooth it to assaye
you / or the enemye for to tempte you and for to deceyue
you / yf you holde you well ye shall do vnto god pleasure
and yf ye fall yet aryse agayne by cōfession as soone as
ye may in humblyng you / and purposynge to amende
you another tyme / yf the temptacyon come agayne vn

to you and that ye haue the byctory loue ye and prayse
ye god/and bere ye amiably that the pll that men hath
done vnto you oꝝ spoken. Repreue all plues that men
speke vnto you oꝝ do by good maner without wꝛathyn-
ge you. Be ye contrarpe vnto those the whiche ben con-
trarpe vnto god and vnto reason/and vnto all good be-
ryte/loue you that god loueth/and flee that thȳge that
god hateth/haue ye peas with all persones / and syke
in all thynges ȳ loue of god/purchase vertues in doyn-
ge good werkes to thende that ye may come vnto ȳ glo-
rye perdurable. . A . M . E . R .



Here endeth the booke of saynt Peter of Walcebourgh
other wyse named the nerte waye to heuen. En-
pꝛynted at London in Fleetestrete at the sy-
gne of the Sonne by Wynkyn de worde.

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